



None is worthy to be worshipped but Allah Muhammad is the Messenger of Allah

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Amir & Missionary Incharge: Naseem Mahdi
Editor: Hassan Muhammad Khan
Assistant Editors: S.H.Hadi
A.H.A.R. Abdool-Rahman
Designed by: Mansoor Muzaffar
Manager: Khalifa Abdul Wakil
Printer: Brothers Printing
Address: Ahmadiyya Gazette Canada
Ahmadiyya Movement in Islam(Ont.) Inc.
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E-Mail: gazette@islam.ahmadiyya.org

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Al-Quran

Say, 'O mankind, I am but a plain Warner to you. Those who believe and do good works, for them is forgiveness and an honorable provision. But those who strive against Our Signs, seeking to frustrate *Our purpose* - these shall be the inmates of the Fire.

Never sent We a Messenger or a Prophet before thee, but when he sought to attain *what he aimed at*, Satan put *obstacles* in the way of what he sought after. But Allah removes the *obstacles* that are placed by Satan. Then Allah firmly establishes His Signs. And Allah is All-Knowing, Wise.

(Al-Haj: 50-53)

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ نَذِيرٌ مُبِينٌ ٥٠

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٥١

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ٥٢

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَلَّى الْقُرْآنَ فَشَبَّهَ الشَّيْطَانُ فِي أُمِّيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٥٣

Hadith

It is related by Hazrat Abu Hurairah (peace be upon him) that a man was reviling Hazrat Abu Bakr while the Holy Prophet (peace be upon them both) was also present. Hazrat Abu Bakr kept on listening to him quietly and the Holy Prophet listened, smiled and was wondering. When the man reached to the limits, Abu Bakr also said some words in reply.

At this, Huzur got up by the way of dislike and walked away. Hazrat Abu Bakr followed him and said, "O Messenger of Allah, so long he kept on reviling me, you remained sitting, but when I retorted to some of his words, you became angry and left the place." Huzur said, "Abu Bakr! So long as you were quiet, angels answered on your behalf. But when you started retorting, the angels left and Satan took their place. How could I sit with him."

He further said, "O Abu Bakr! Three things are very true. First, if someone oppresses the other and he tolerates it for Allah's sake, He exalts him and helps him. Secondly when some one is generous and his intention is only to help his kith and

kin, Allah will increase his wealth and give him abundantly. Thirdly, when some one starts begging to augment his wealth, Allah will curtail his wealth instead of increasing it. He meant that destitution will become his fate.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنْ رَجُلًا شَتَمَ أَبَا بَكْرٍ وَالتَّبَيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَابِلُسٌ يَتَعَجَّبُ وَيَتَبَيَّنُ فَلَمَّا اكْتَثَرَ رَدَّ عَلَيْهِ بَعْضُ قَوْلِهِ فَغَضِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ قَامَ فَلَجَعَهُ أَبُو بَكْرٍ وَقَالَ يَا رَسُولَ اللَّهِ كَانَ يَشْتُمُنِي وَأَنْتَ جَابِلُسٌ فَلَمَّا رَدَّدْتَ عَلَيْهِ بَعْضَ قَوْلِهِ غَضِبْتَ وَقُمْتَ قَالَ إِنَّهُ كَانَ مَعَكَ مَلَكَ يَرُدُّ عَنْكَ فَلَمَّا رَدَّدْتَ عَلَيْهِ قَوْلَهُ وَقَعَ الشَّيْطَانُ فَلَمَّا كُنْ أَتَعَدُّ مَعَ الشَّيْطَانِ ثُمَّ قَالَ يَا أَبَا بَكْرٍ كَلَّمْتَنِي حَقًّا مَا مِنْ عَبْدٍ ظَلِمَ بِمِظْلَمَةٍ فَيَنْصُصِي عَنْهَا بِلَهٍ عَذْرٌ إِلَّا آعَدَهُ اللَّهُ بِهَا وَ نَصَرَهُ وَمَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ يُرِيدُ بِهَا صِلَةً إِلَّا زَادَهُ اللَّهُ بِهَا بِكَشَرَةً وَمَا فَتَحَ رَجُلٌ بَابَ مُسْئَلَةٍ يُرِيدُ بِهَا كَثْرَةً إِلَّا زَادَهُ اللَّهُ بِهَا قِلَّةً -

(مسند احمد ٤٣٦)

Sacred Sayings
Of The Promised Messiah

Patience Has Great Rewards.

This is an important advice (for the brothers) and they should keep it in mind that he who is afflicted with some calamity, should be afraid that may be, a greater calamity awaits him. This is because this world is home of calamities and it is not good to remain oblivious of them. Most of the calamities descend as warnings. In the beginning they are lighter and one does not feel them but later they surge and become agonizing.

See, if you press some one lightly, it soothes the body, but if the same hand strikes roughly, it becomes painful. The calamity becomes unbearable. The Holy Quran has mentioned both of them.

Calamities are for exalting the ranks. The Prophet Abraham did not wail that Allah had demanded his son from him. Rather he felt thankful that he got the chance to serve. Both mother and the boy also submitted.

It is related that the minaret of a mosque tumbled down. When the king learned about it, he prostrated into *sajdah* saying that Allah granted him chance to share the service which the past kings had rendered. Time passes and those who enjoy delicious foods also die, but he who remains patient even in calamities, gets reward in the end. Hundred and twenty four thousand prophets of God bear witness to the maxim that patience does have its reward.

Those who do not remain patient for the sake of God, have to show patience at last. But then there is no reward or *sawab* for them. Women wail and weep at the death of some of their relative. Some men also smear their hair with ashes, but after some time, all relax and then show patience.

In Medina, once the child of a woman had died and she was wailing at the grave. The Holy Prophet (peace be upon him) passed by and advised her to fear God and show patience. But that wretched woman answered, "Leave me alone and go away. You did not have to see misfortune like me." That mean woman did not know that he remained patient even at the death of his eleven children.

Later she learned that he who admonished, was The Holy Prophet himself. She came to his home and said that, "O Messenger of Allah, I will be patient". He replied that patience is only that which is shown just after befalling of the calamity." Therefore, after passage of time, every one has to show patience. But the real patience is, that is shown for the sake of God right in the beginning. Allah has promised that He rewards abundantly who show patience. The promise of unlimited reward is only for those who remain patient. (Malfoozat vol. 10, p. 88-89)

Friday Sermon

This Is Harvest Time For Us Labourers Are Needed In The Way Of God Put Responsibilities On New Comers

Friday Sermon delivered by Hazrat Khalifatul Masih IV on 25th September, 1995 at Nunspiet, Holland

After reciting Tashah`hud, Ta`awwuz and Surah Fatihah Huzur said:

Somersault Of Maulvis

Since the time Jama`at Ahmadiyya has awakened and launched their vigorous campaign of *Da`wat ilallah*, there has been great maelstrom in the camp of maulvis. Formerly they used to say that Ahmadis are rapidly advancing and achieving big gains, therefore, they (maulvis) should also make plans and people must donate money to them so that they may start combating Ahmadis. They said that they will have to demonstrate their muscle.

But now once again, they are saying that Jama`at is not at all making any progress and are merely bragging. Being jealous of the advancement of the maulvis, Jama`at has merely boasted about its own advancement.

This sudden somersault proves that they have been hit hard. They are still not able to make out what to do and what not to do and how to stem advance of Ahmadiyyat. The more they block our way, faster will be the progress of the Jama`at. This is writing on the wall and this advance is destined. The days of their despondence are fast approaching and will go on multiplying. Now days and nights of our achievements are nearing. We shall be advancing by leaps and bounds and keep on progressing and no power on earth can change this destiny.

We are looking at the speed with which Allah is pushing us forward and He will go on advancing us. Today, we are enjoying the conversion of hundreds of thousands but I am looking at the day when this number will transform into tens of millions every year before the end of this century. My only worry is about their future care and supervision. What I am

anxious is how to look after our new coming guests. How to honour them and make them understand their responsibilities so that they may not march with us like dead weight. They should share our load. The progress in our speed needs many workers who should be ready to look after them and may take them along with them. We shall have to prepare such people from among the new comers.

Put Responsibilities On New Comers

Therefore, I am emphasizing since long that if you want to do *tarbiyyat* of new comers, give them responsibilities. I have a long experience that even born Ahmadis do not shine if responsibilities are not given to them. Their talent remains dormant. There are others who seem to be living on edge and it is thought that they are unable to take responsibilities. But it is strange that when they are en-

trusted with responsible jobs, they move ahead. Responsibilities are such that they walk light and fast as well. Before that, their heart and steps seemed to be heavy. Even if you call them towards *salat*, they come with heavy steps. But if they are responsible enough to call others towards *salat*, they go and bring others with light steps and are not tired. They work in the day and toil at night.

Therefore, the responsibilities, especially laid by Allah are in fact no burden on a *Mu'min*. It makes him lighter and fresher. His breathing becomes blithe and he takes delight. For the people who are far from religion, and do not enjoy the love of God, the Holy Quran presents another example. When they are called towards virtuous deeds, they come as if they are cardiac patients climbing stairwells. Their breathing becomes tighter and tighter. They feel their chest heavier.

Now see the difference between the two. There are those on whom when responsibilities are laid, they walk gladly with lighter steps and fondly move forward. They even seek further responsibilities. But there are others, whose hearts become heavy even if they are summoned for lighter jobs.

Our Lord, Do Not Overburden Us ...

Allah has introduced a prayer along with this system. It says,

Our Lord, do not overburden us which we may not be able to carry.

I have already explained this subject, therefore, I shall not repeat it. This verse may create the misconception that *Mu'min* is evading the burden of responsibility and is afraid that Allah will put so much weight on him which will be beyond his strength.

About strength, it should be remembered that strength and capacity are two different things. A man who has the capacity to eat a lot, when falls ill, has strength to eat very little. Therefore, it is not possible that Allah may burden beyond one's capacity. But it is possible that we may not be utilizing our full capacity which He has granted us. We may be getting weaker. He has given us legs and arms and if we do not utilize them for a long time, we may become so weak that other people may have to carry us. If children are not trained to walk and keep them idle for seven or eight years, it is possible that they may never learn walking at all.

Scientists have experimented that if children are not trained to speak despite their ability, their capacity dies and later he is unable to learn for life. Therefore, don't think that Allah has taught us to pray, *Our Lord, burden us not with what we have not the strength to bear*; this will not be a prayer, rather an abuse for Allah that (God forbid) He is so empty headed that He puts so much burden which is beyond their ca-

capacity. This is like incriminating Him.

Therefore, remember that *Our Lord, burden us not with what we have not the strength to bear* means that He granted us lot of capacities and capabilities. But we ourselves were so unworthy that we did not utilize them properly. Therefore, for the time being, we do not have the strength. Right after this, the subject of forgiveness starts and says, *And efface our sins, and grant us forgiveness and have mercy on us*. This means that O Lord, efface our sins, and forgive our faults. You granted capacities but we could not utilize them as we are not accustomed now, therefore, have mercy on us. This is like the weak child who does not know walking, whereas he should walk. When you will teach him, he will feel some discomfort. But you can not say, "Look! Now you are eight years old therefore, you have to walk as much as other children walk." If due to someone's fault, or parents' fault or some drawback of the community, he could not use his legs, then there comes mercy.

Mercy is shown in the beginning. Allah has discussed mercy in connection with the children as well as older people as the prayer "O our Lord, have mercy on both of them (parents) as they had mercy on me when I was a child" was taught. Here a man prays for his parents and begs Allah to have mercy on his mother and father like the mercy they used to show to him when they trained him and aroused his capabilities.

Therefore, it is the prerogative of Allah to put burden according to the capacities granted to man. But if you neglected and went on snoozing and did not utilize them and due to this, now feel weakness even with a little labour and feel tired, then what is its cure.

One cure is the prayer mentioned above. Second is to put responsibilities on the weaker ones. This is no cure that we do not put responsibilities on them. There will be very few workers who had been good workers right from their childhood or they had the penchant for the job from the very beginning who are by the grace of God, doing so nice work for the Jama'at. A large number of them looked to be worthless before. They had no taste for hard work, knew nothing about the job and had no experience. Apparently it seemed they will not be able to shoulder the responsibility given to them. But when it was given to them, they started working with this prayer. Allah gave them strength and they moved fast.

Thus if a section of the Jama'at is not involved, it is our fault. It is the fault of those who have been given the capability to be involved and who have been taught this prayer, and know all these things. They should put burden on their brothers and push them ahead. But remember that you yourself expect from God, *OUR LORD, BURDEN US NOT WITH WHAT WE HAVE NOT THE STRENGTH TO BEAR*. Therefore, you also put the

burden little by little and so much that they may gladly carry it.

When they will shoulder the responsibility, then they will have the desire to carry more and more. Body builders do not have the penchant for body building the very first day. In the beginning they rather regret their decision and say what hardship they have fallen in. Their body becomes sore, and it becomes difficult to move here and there. But they build their bodies for a better purpose. Therefore, there is no danger that they are building bodies only to make bodies.

When they start doing work, Allah rewards them for it also in many ways. Therefore, when you are entrusting work to some one, do not think them substandard or inferior and think why he should be entrusted with that work. In fact if you do not entrust anyone with the responsibility, thinking others as mean, you have a touch of arrogance and this surely causes damage.

Satan Rejected Due To Arrogance

Allah has explained this lesson in the very first story that He entrusted the responsibility to *dust*, but Satan was arrogant that He entrusted responsibility to that mean thing and how will the dust perform the job saying that Adam was created of dust and dust has not the capacity. Fire has the capability, it has light and vigour and performs great works.

But Allah rejected him. This is a fact that to become dust while shouldering responsibility, is also a great quality. Those who become humble, capability is granted to them alone from among whom *Adams* are created. Therefore, you are *Adam* and creating *Adam*. When God made you His vicegerent in His representation, then you have to make more *Adams*.

Therefore, there are two kinds of job which we shall have to start everywhere. Firstly, time has come that weaker *Ahmadis* who are in large numbers and not habituated to work and have not been entrusted with responsibilities must be involved. It should be a sort of conscription and no one should be left out.

See that in peace times, every one is not required to join the army. Only a small number are involved at that time. But when there is the question of life and death of a nation, then the governments announce for conscription to involve everyone whoever is available. Everyone, young and old, has to offer himself.

Such was the time during the Battle of Badr. Every one was present. Old, young, child, maimed, weak sighted, weak bodied all were conscripted. They were like dust from which Allah created the *Adam*. When Allah blew into that dust, it defeated greatest *Goliaths*. Therefore, dust gets permission from God, and Allah blows His

spirit into it, then fire can not combat or destroy it.

Jama'at Ahmadiyya is the dust from which future humanity is going to be fashioned. They have to make new *Adams*. From this point of view, you should understand your responsibilities and put burdens on your weaker comrades and entrust them with obligations. But when I say this, you should remember that we have laid certain conditions and we can not put responsibilities even on the weaker ones without fulfilling those conditions.

Those who are given the responsibility and they do not shoulder it and reject it, it is not fair to put more burden on them which is beyond their strength. Therefore, I have made it mandatory that if someone does not offer the financial sacrifices ordered by the Promised Messiah according to Quranic teachings, and who has more capacity and looks at this job with ignominy or lets stinginess of heart overcome him, he can not be counted among them. If he understands that Allah has given him much more and offers less for the Jama'at thinking that he has saved himself, should also not be selected for the service as they do not have the capacity. They should be burdened little by little. But this is another subject.

I have already instructed about such people who do not have the capacity but outwardly they look affluent, e.g. who are burdened with debt or have other obliga-

tions, such as their relatives in Pakistan like poor widowed sisters etc. They should write to me without mentioning the details but saying only that for the present they do not have capacity to pay full *chanda* and need no investigation or recommendation. I shall permit them according to their request.

Put Burden Little By Little

Then they will pay only what they have promised. There are such people who are burdened financially according to their capacity. Therefore, this subject is not completely out of place. But those who do not repay to Allah which He has given to them, they do not have the right that other burdens be put on them. They are content with their own world, so let them remain there. We are not to take any service for the Jama'at from them. But those who have explained their circumstances and I have accepted their plea, then their case is with Allah. They can be entrusted with responsibilities but not the offices.

There is a lot of difference in both these things. I am explaining this as this is going to be the general rule. People who were not under obligation before, will be mostly burdened with Jama'at's responsibility. Therefore, people should fully understand what I am explaining. Put responsibilities on such people but they should not be given offices because, an office bearer should be a model and

there should be no blemish on him. His personal condition is known to God and we are not concerned with it.

So long as God covers anyone, no one has the right to peep into their houses. If any one will do so, Allah will uncover him. Therefore, so far as outward conditions of someone are concerned and he fulfils them and apparently looks religious and *muttaqi* and shares the financial sacrifices according to his capacity and promises to fulfil his obligation, then responsibility can be put on him.

But when he will be made an official, then every one will have an eye on him. People see as to what kind of official he is. If he himself is lagging behind, he is not a good model which has bad influence on the Jama'at. Due to this, I am making this announcement that such people should be entrusted with other responsibilities and not the offices. If they are given the responsibilities, then with their blessings their hearts will open up and weaknesses removed. This is because when one part gets strength, the other part also get it.

From this point of view, we should train maximum number of workers for the Jama'at. This is because many more burdens are still coming. The prayer *OUR LORD, BURDEN US NOT WITH WHAT WE HAVE NOT THE STRENGTH TO BEAR* does not mean that we should not try to acquire more strength. This is not the subject when I said that prayer for less is

being offered. In fact prayer is offered for the maximum. It means that He may put so much burden on us which we should be able to carry. When burden is according to the strength, the strength definitely increases. But if it is more than the capacity, the strength breaks. The body shatters with the burden and nothing remains.

Making Financial Sacrifices

Therefore, it is essential to understand the subject of prayers. This prayer means that O Lord! Burden us according to our capacity and we are ready for it. If some one can walk twenty miles, he prays that O our Lord make me walk for twenty miles and not more. He who walks twenty miles, his strength increases. This prayer will not abandon him. It will be there again on the second destination and will address him that he prayed to grant him burden according to his capacity, and now his capacity is for thirty miles. He should get up and walk thirty miles. Thus as long as his capacity does not reach its limit, his strength will go on increasing. But the demand from Allah will also continue escalating.

Therefore, from this point of view, to train the Jama'at, it is essential that we burden Ahmadis according to their capacity. It should not be that we see that this section is of willing workers and this section is of unwilling workers. When unwilling workers are burdened with responsibility, and

as these people have *eeman* in their hearts and is full of love of religion, Allah showers mercy on them. He gives them strength not only according to their capacity, but more than their capacity to carry that burden.

It is essential that we utilize our numerical strength according to our maximum capacity. At present only five to ten percent is being put to work. If we include all the new entrants, the percentage may drop even to two percent. Whatever fruits Allah is granting us will be the result of the efforts of these two percent of the global Jama'at. If we look at it from financial point of view, it may be the result of about five percent. If we are ten million, the *chanda* contributors, including all categories, are positively not more than half a million. If they are four hundred thousand, then they are only four percent who are participating.

But this four percent who are involved in paying *chanda* needs understanding. When census is taken, non-earning children are also included. Moreover there are ladies who are looking after the homes. They are also earning members, but in a different way. They enjoy the fruits of their earning. But the home is run with the earning of the husband. Therefore, it seems that only husband alone is earning. They also pay some *chanda*. But mostly children do not have the means for *chanda*. Thus, if the number is four hundred thousand, (which is

not fully calculated) and may be they are two hundred thousand, then it will mean that twenty percent of the earning members are paying *chanda*.

The major reason is that there are many regions e.g. Africa, and new nations in Europe also where Jama'at is fast spreading, do not know at all about the financial sacrifices. Whenever there is a call, they offer some thing. They are not counted in the numbers I am discussing at this time. I mean to say that they are not counted among the regular contributors who may be one or two hundred thousand.

Therefore, to make them contributors, it is essential to increase their strength. As I have explained that there is lot of room among them. May Allah grant us strength that we put burden on them according to their capacity and thus increase their strength also. If the strength of the Jama'at is spread according to capacity, then the whole world will look very small. But those involved in *Tabligh* are far behind the contributors of *chanda*. It is because the system of *chanda* has been firmly established by working very hard since the time of Hazrat Musleh Mau'ood. But the system of *Da'wat ilallah* has been established during the past ten or twelve years.

System of Da'wat Ilallah

This system is also being organized on the pattern of *chanda* and at some places with greater vigour. By the grace of Allah, we have achieved surprising results and more than my expectations. I know that to convert some one who does not pay *chanda* into a contributor is comparatively easier than making a non-missionary into a missionary who may bring in fruits is a difficult task.

Therefore, whatever we have achieved is sheer grace of Allah. We should not be duped by self ego in this regard. It is because Allah has brought us in an era which is harvest time and spring season. We have entered the time when the Promised Messiah (peace be upon him) had launched his campaign and laid the foundation of wonderful revolutions after getting extraordinary signs.

I understand that such seasons will come after every century and religion will be rejuvenated in this sense. But Khalifa will be Khalifa only and not the *Mujaddad*. Allah will rejuvenate. Allah blesses the times when great men of God are created who perform great tasks. They have the capacity to be repeated. Like history repeating itself, (I mean in bad sense) it repeats in good sense as well. This era of the Promised Messiah has also brought the blessings as it brought earlier.

We should not be misconceived and it will be stupid if we did so, and think that Allah has granted strength to do great things. He is granting us strength no doubt, but

why. It is because the season has come in which grace of Allah will bring in fruits. When harvest time comes, even the weeds start giving fruits. There are fruits in the grass, and thorny bushes also start giving fruits. This season which Allah has repeated, is merely His grace. But there is a rule that you will have to exert and make some effort. If you will do nothing, this season will go ahead and will take its fruits along with it. It will drop them or they will dry up and be smeared in the dust and you will get nothing.

Allah Wants Us To Exert

This is also true that the grace of Allah demands labour and He wants his devotees to do some work. If they will not do anything to collect those fruits, they will be deprived of them. From this point of view, fruits have increased so much and are still increasing that we need lot of gathering hands to collect them.

I had the chance to do farming in the province of Sindh in Pakistan. Hazrat Khalifatul Masih III had made me the supervisor of his share of lands. I have seen there that whenever harvest time came, the local farmers were unable to collect the whole of it. Therefore, more hands were needed and labourers from Thar came and did the job of collecting. If they didn't do it, the whole harvest was destroyed.

Therefore, when fruits are in plenty, labourers are needed. We also need labourers in the way of God and I am calling Jama'at towards it. Present yourself for this labour. Whatever capacity you have, present it to the Jama'at with humility. The officials should gather these labourers according to the conditions issued by me. Entrust them with the work and you will see that their capacity will go on increasing in proportion to the work load put on them.

If you understand the subject explained in the verse *OUR LORD, DO NOT OVERBURDEN US WHICH WE MAY NOT BE ABLE TO CARRY* and look around, you will see different meanings in the surroundings. A man who is raw in manipulating a saw, or does not know how to work with stone mason's axe and if he starts working with those instruments, often injures his fingers. There are some labourers who do not know anything, but are mere helpers of the handymen. Some bring wood and some stones. But this thing should not be forgotten that these handymen and carpenters were also once mere labourers and used to bring stones and hand over wood to the handy men.

When they were entrusted with some work, they also became handy men very soon. Some of them become better handy men than those who had trained them. Therefore, you will come as mere labourers of God. This is a great honour. But then Allah will make

every kind of handy men, carpenters and other specialists from among you who will have the capacity to handle the work. Their capacity will be increased as a result of their working in the way of Allah.

From this point of view, talent of these two or four percent workers have also not shone fully. There is a large number among them who have not fully practised their jobs or are not performing them with full responsibility and wholeheartedly. Therefore, think that if their capacity reaches their limit for which Allah has made them, or those who are sitting on the side lines and are enjoying the progress of the Jama'at also join the team, how much will be the strength of the Jama'at at that time.

Even if the Jama'at does not expand, and develops their capacity and starts getting better, you have the capability to become the greatest Jama'at of the whole world. It will be so great that it will have the capacity to bring revolution in the world. Then add to them the new comers. If you pay full attention to their *tarbiyyat* then guess, by the grace of Allah, how much will be the gratification.

If a party is working to their full capacity, and still there is something to do and extra help comes to them, how happy they will be. With new blood, their strength also increases. If new blood is not added, some times man becomes

the victim of psychological frustration and is unable to utilize his strength fully. Having the strength he looks at it as if it is beyond his limitation.

Battle Of The Ditch

But if help comes, suddenly new vigour is added and the enemy loses heart. The Holy Prophet did the same, in the Battle of the Ditch, which historians were unable to comprehend. When sandstorm raged, he raised slogans of *Allaho Akbar* with full force and vigour. They were raised because he was seeing the signs of the blessings of God. It is possible that Allah had informed him that the time of enemy's retreat had come. But these slogans did work in two ways. Firstly it gave new force and strength to the tired and weak Muslims. They were filled with great enthusiasm. Secondly when the enemy heard those slogans, they thought that it was not only the sand storm, but Muslims had received extra help also. So, vigour and encouragement can not come until and unless help comes from some where.

No doubt, help had come but it was the help of angels which the enemy could not perceive. Historians especially the orientlists think that it was a manoeuvre of the Holy Prophet. It was no manoeuvre; it was the sand storm which had started blowing. This was God's manoeuvre. It was under God's design that the Holy Prophet raised those slogans. No enemy can face the designs of

God. The enemy who were greater in number were terrified of the sand storm. Moreover their fires were extinguished.

Now these fires were not extinguished due to those slogans. They were polytheists and worshippers of fire. All these incidents happened simultaneously. This occurred with a particular purpose. Those people used to take great care of the fires which they considered as a divine sign. It used to keep burning in fast blowing winds also and was not extinguished. But this time those fires could not stand that sand storm and became a divine sign that the days of ending their glory had come.

When they saw that their fires had extinguished, the polytheists were terribly spooked. Their commander took his camel and before announcing retreat, he himself tried to run away. He thought that enemy had overtaken him. The condition was that the camel was tied up and he forgot to untie the beast. He beat the camel but it won't run. Seeing that condition the panic spread in the whole camp and they all took to flight.

If you study the whole incident, it revolves round the help. It is a deep subject and has extraordinary importance in war tactics. But this help came only from Allah. Therefore, you will also have to strive hard and those who are sitting on the sidelines, you should bring them along with

you. This will naturally give you courage and stimulation. Like angels, they will give strength to your heart.

Find Men From Among Yourself

Therefore, find men from among yourself and from among the new communities joining us and put responsibilities on their shoulders as early as possible. I had advised Ahmadis of Africa that they should not insist on payment of 6% *chanda*. If they are poor, let them give only one cent or even a fraction of the cent. They should tell them to pray to Allah, that they may be given the strength to give in the way of God and tell Him that they have only so much strength to give and not more.

When you will pray *Our Lord, do not overburden us which we may not be able to carry*, then this prayer will create in them a reminder and it happens so. Those who get permission or tell us in the beginning that they do not have the strength to pay, if they are used to praying, a revolution does come in them. They say that they had prayed not to overburden them, but they are offering much below their strength. If their prayer is strong and there is sincerity in it, then this prayer gets hold of them and they do not even know what happened to them. Their heart starts feeling strange sort of repentance.

Some start writing letters to me telling strange things. They say that they are writing the letter with moist eyes as to what had happened to them and why did they request for lesser payments. They had wasted their life and promise to pay fully in future and will pay the arrears as well. They beg to remove the concession given to them. They say that their life had become miserable with that concession. This brings blessing to their wealth, *eeman*, and efforts.

These are quite separate topics. Try to relish their taste. These are not the burdens which make people heavy. These are the burdens which make people lighter and lighter because that burden is lifted by Allah.

Lord! Have Mercy On Us

The subject of *And efface our sins*, explains its meaning saying that we should be burdened according to our capacity and keep on pardoning us so that we may not feel discomfort while carrying these loads. If it does not contain this subject, pardon becomes meaningless. The verse *and grant us forgiveness* means to cover all our weaknesses. We may not suffer for the faults we committed earlier. This subject relates to the period when we did not fully utilize our capacities which was due to our frailties and weaknesses. Now we are repenting and saying that if we had the strength at that time, we would have done much more.

Then it is said, *have mercy on us*. This is a pitiable state. One begs to grant strength according to capacity, but is afraid that in spite of this, he may not be able to perform in a proper way because he has little strength. The end product of this prayer is that he says, *have mercy on us* as parents have mercy on their children. The memories of this merciful treatment then forces them to pray for their aged parents. Then they pray to Allah to have mercy on their parents as they showed mercy on them when they were children themselves.

This is the subject, and by comprehending it, we shall be able to bear the increasing burdens. If we did not grasp it, and did not pay its due rights, and did not try to lighten the burden despite clear instructions and light of God, it will be no good. By lighter burdens, I mean that we may feel them lighter and they should go on decreasing and we should go on feeling them lighter. This will bring revolutions in the world. It has already started, but I am worried that our fruits become more than our capacity.

I had already explained this subject earlier that I have experienced in Sindh that some times, if harvest is much more than estimated, they become problems. Labour comes but in routine numbers of which they are accustomed. But the amount of cotton or chilies is much more than before then it becomes problematic for the landlord. Chilies drop in the dust and

are destroyed in large numbers. I have the experience that if we did not get sufficient number of labourers, there was great loss in case of chilies.

But you are far better than those chilies and cotton. Containing of this crop should be life and death issue for you. By issue I mean that if this harvest is destroyed, you should feel very sorry and heavily distressed. This is the last thing which I want to impress upon you in this sermon. I want you to feel intensely for the new comers and weaker brothers, and until and unless you will not have these feelings, you will not get the strength to keep them with you.

This worry gives one lot of strength. I am talking of another sort of worry. Think of a mother who has some worry for one of her children. She knows that her other children have lot of capacity which this child lacks and he should also have them. But he seems to be weaker. Some times, a mother comes to see me and cries and expresses her concern for her child that he does not pay attention to religion. She tries to teach him, but he does not care. Her other children are far better than that child. They are regular in offering *Namaz* etc.

By this I mean that if capacities are there and are not utilised, then if love is there, one feels regret. But if there is no love, then who cares. If you have true love for humanity, for the Jama'at, and for the ideals of Jama'at, every

one will be restless. He will surely worry for his weaker brothers. When you will worry for them, you will remain anxious for them.

Then you will not wait for the office holders to come and knock at your door and tell you to awaken such and such a person. Make that brother walk faster and faster. Then your own worry will force you to think about the weaker ones. You would like to take them along with you. There will be lot of awakening in the whole Jama'at. This worry will bring wonderful comforts for you.

Comforts Born Out Of Pain

There are many comforts that are born out of tragedies. If those tragedies are not there, those comforts also will not come. Allah could give mother her child without pangs of birth. But for the extraordinary love of the child, mother has to undergo those pangs of labour. These pangs have deep personal relation with the love of the child. But people do not pay attention to these things.

Some times they say in their ignorance, why mothers have to suffer so hard labour pains. But if child was born without pain, he would have been a street urchin. No body would have paid any attention to him. Even his own mother would not have bothered about him. This is the burden of nine months, and *weakness on weakness*, which mothers keep on carrying. They have to undergo hard

labour pains and then the child is born. Some times, the birth of a child endangers even the life of the mother. That is why love for the child is inevitable. This is all but natural and this generates love in the heart of the mother.

Therefore, love sprouts with the pain of the mother. There is blessing in this pain and it creates so intense love in her heart for the child that you will not find it in any other relationship. Therefore, from this point of view, to create pain is essential. These things are not of cool heart. As a result of love of Allah, you will have to bear the sorrow of His creatures. When you will have it, more things will crop up. Your prayers will be lifted very high. They will move heavens. You will have the strength to offer *tahajjud* at night. You will get the capability to talk with that love, whose advice is not wasted. Lot of your advice are wasted because instead of love they contain sourness. Some times they contains arrogance.

If a *Namazee* tells some one who does not offer *Namaz*, "You are a deprived person who does not say even *Namaz*". In his heart of hearts he deems himself a *Namazee* and the other one a mean fellow. With these feelings his advice will fall flat on the other man's ears. His own *Namaz* will also become futile. But if one bears sorrow for the love of some one, his advice will work wonders. It will create *Namaz* outside and exalt the *Namaz* of inside.

Therefore, it is essential that you feel the pain for the sake of God. You have worries about your businesses or other worldly affairs. The Promised Messiah has often written very sorrowfully that he is much worried for those who being members of the Jama'at are deeply involved in worldly affairs day in and day out. Let them taste the worry of religion also. If they will do so, they will have no need for their personal worries.

Do The Work Of God

This is a very useful recipe, which the Promised Messiah has given us. We have experienced this in others as well as in our own person. Every where it has proved efficacious. I have often given the instances of some companions that they used this advice as if it was prescribed by their physician.

Among those companions, one was Abdur Rahaman Mehr Singh who came from the Sikhs. He was a saintly person who was granted true visions and dreams. We were surprised to see him. Once I went to Qadian when he was also with me. There was vast difference between him and other Sikhs of his village who came to see him. We were surprised to see how the Promised Messiah made gold out of rocks. He himself felt this tremendous change.

I do not know whether you have heard about this prescription or not or I have related it earlier, but generally people do not know

about it. It was his habit, that when he was in some financial difficulty, he would leave everything and instead of spending his time in earning more money, he will go out for *Tabligh*. His formula was that he was doing Allah's work, and now Allah will take care of his problem. In this venture, he never suffered any loss. I do not know whether his children have recorded incidents of his life, but whatever I heard contained tinge of miracles.

When he returned in the evening after doing *Tabligh*, he was told about a money order for him as a gift of which he had never dreamed of. Thus Allah Himself does the work. But it is when you work for Him with love and care and keep an eye on His jobs. Therefore, for all the nations who are entering the fold of Ahmadiyyat, whether they are from here, or from Germany, Africa, Far East Islands of Pacific Ocean, there is only one prescription which will be efficacious. You will have to increase your burdens to augment your own capacities and put burdens on those who are not so far carrying any load.

Recruit The New Comers

Therefore, recruit them as soon as possible. The number of works I have told you are so numerous, that if you want to do them, you can not do with these numbers. They are very important as well and are related with our survival. You surely need man power. Do

not remain in the misconception that the few people with whom you are working are sufficient. Do not be arrogant about it. Handle the new recruits with love whom you think are no good and train them also. You will get wonderful people from among them and may be they become even better than you.

Then involve all the new comers in your work. During my past tour of Germany I saw especially that as a result of this advice, that lives of the new comers in the Jama'ats on whom responsibility was given, have changed. It seems that they are the sons of our *Sahaba*. They have no influence of Europe on them. Arrogance of white racism did not block their way for the service of religion. They have transformed into dust.

Therefore, it is strange that Adam is made of dust and when Adam is made, he becomes dust in the way of Allah and tells Him the same. He says, "O Lord! I am mere dust". This means that Allah granted him great honour and made him fly very high, but he says that he very well knows his humble position. The Adam who is made of dust always returns to dust. This is the true humility which is loved by God. This is the humility which makes the prophets, *Siddiques, Shaheeds and Walis*. You also rise from this dust. Be the Adam and then turn into dust and from your dust other Adams should be raised.

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Another Milestone In The Journey Of "Ahmadiyya Gazette"

Hasan Mohammad Khan - Editor

Our country, Canada, is a bilingual country and has two lingua francas i.e. English and French. "Ahmadiyya Gazette", our National Magazine, has so far been published only in English, one of the lingua francas and Urdu, the language of the Promised Messiah. From the present issue of June 1996, we are starting our French section for our brothers and sisters who are Francophones and also those who know and enjoy French language, the second lingua franca. We are proud of this achievement and hope, our efforts will bring sweet fruits and this section will be liked by the French reading section of Canadian Ahmadis. Now, "Ahmadiyya Gazette", will be Tri-lingual Monthly. To the best of our knowledge, "Ahmadiyya Gazette" is the only Ahmadiyya magazine to be published in three languages in the whole world.

Every new project has a humble start which grows with time and honest labour. So is the humble start of our French Section. Initially, we are beginning with a few pages and shall be increasing them in the near future. In our future issues we shall be adding

more pages presenting useful informative material on Islamic subjects like its tenets, history, interesting incidents of life of the Holy Prophet and of the Promised Messiah and any other topic deemed proper for this section and of "Ahmadiyya Gazette."

The decision to add French section was made by Maulana Nas-eem Mahdi, Amir and Missionary In Charge some time before Majlis Mushawarat of 1996 and he intimated the delegates about it which was held in the first week of April 1996. Unfortunately, I was out of the country at that time and did not have the honour to listen to discussion on this blessed project. But later when the Amir summoned me and had a talk about the project, I was intensely glad that he was so enthusiastic about it and assured me of every help needed in this cause.

Brother Abdool Hamid Abdool Rahman of Toronto has been entrusted with the responsibilities of French section. He will be our Assistant Editor (French) and will be taking care of this section. We know that he is a busy man. He is already shouldering the responsi-

bilities of our National Secretary Tabligh in Canada. But he has gladly agreed to take charge of this trust. We are aware that our start is humble. But every start is humble and we shall not let it remain as such. We hope that our Francophone brothers and sisters will try to make it a bigger undertaking. They will multiply their efforts in *tabligh* and bring more and more individuals and families in the fold of Ahmadiyyat so that we may be able to send this beautiful magazine to greater number of French speaking Ahmadis.

We, the Ahmadis strongly believe in the power of prayer. Most of us have experienced its wonders in our individual and national life. I myself have seen its marvels, therefore, humbly request all the readers to help us with their prayers that this humble beginning should be a blessing for "Ahmadiyya Gazette". We invite suggestions for its improvement, betterment and refinement. But I request that the suggestions should be workable and within our means. May Allah help you and us all.

Hazrat Syeda Amina Tayyaba Begum Passes Away

We regret to announce the sad demise of Hazrat Syeda Amina Tayyaba Begum, the wife of Hazrat Mirza Mubarak Ahmad, Vakil-i-A'ala and Vakilut Tabshir (Retd.) at Rabwah. *Inna lillah-i-wa Inna Ilaihi Raji'oon*. She had a massive heart attack at 9-30 a.m. on 27th March, and was immediately removed to the hospital, but she could not survive and passed away at 10 p.m. the same day. At the time of her death, she was 77.

She has been survived by her husband, Hazrat Mirza Mubarak Ahmad, her two sons, Mirza Mujeeb Ahmad, Dr. Mirza Khalid Tasleem Ahmad and a daughter, Ayesha Amatul Baqi.

Her *Namaz Janaza* at Rabwah (Pakistan) was offered by Sahibzada Mirza Mansoor Ahmad (Nazir A'ala) on 28th March in which a large number of Ahmadiis of Rabwah and members of Majlis Mushawarat who had come from all over Pakistan participated. She was buried in *Bahishti Maqbara* (walled enclosure).

Hazrat Khalifatul Masih IV paying tribute to her, mentioned at the end of Friday sermon on 29th March, 1996 and said, "Her name

was Amina Tayyaba and she was Aamina in real sense. She was a sagacious lady and of amiable personality. She was the worthy daughter of her worthy parents." Huzur requested for special prayers for her husband Mirza Mubarak Ahmad and led her prayer of *Janaza Ghaib* after Friday prayers.

In Toronto her *Namaz Janaza Ghaib* was led by Maulana Nas-eem Mahdi, Amir Jama'at Ahmadiyya Canada on Friday 5th April 1996 along with large number of local Ahmadiis and the delegates of Majlis Mushawarat who had come to Toronto from all over Canada on this occasion. A condolence resolution was passed by members of Majlis Aamila Jama'at Ahmadiyya Canada (published elsewhere in this issue).

Syeda Amina Tayyaba Begum was the grand daughter of The Promised Messiah and daughter of Hazrat Syeda Amatul Hafeez Begum (younger daughter of The Promised Messiah) and Nawab Mohammad Abdullah Khan of Maler Kotla. She was born on 18th March, 1919 and was married to Sahibzada Mirza Mubarak

Ahmad on 22nd January 1939. She served as Foreign Secretary of Central Lajna Ima'illah for several years. She was blessed with two sons, Sahibzada Mirza Mujeeb Ahmad and Sahibzada Dr. Mirza Khalid Tasleem Ahmad and a daughter, Sahibzadi Ayesha Amatul Baqi who is married to Mr. Zafar Nazir Ahmad of Pakistan International Airlines.

May her soul rest in peace and Allah grant her lofty status in heaven. We pray that Allah grant peace and solace to her husband, Sahibzada Mirza Mubarak Ahmad, her children and all her dear ones.

We offer Our hearty condolences to Hazrat Khalifatul Masih IV, Sahibzada Mirza Mubarak Ahmad and members of the family of the Promised Messiah on this great loss.

New Jalsa Salana Dates by Lal Khan Malik, Officer Jalsagah

The dates of Jalsa Salana Canada 1996 have been changed to June 21-23rd (Friday to Sunday).

The First Jalsa Salana of Jama`at Ahmadiyya And Its Participants

Baarakzai

In 1891, The Promised Messiah (peace be upon him) invited members of Jama`at Ahmadiyya to come to Qadian where, he would like to discuss certain matter with them. Some time before, Mian Nazeer Hussain, a celebrated maulvi of Delhi, who was famous as *Shaikh al-kul* (Head of all maulvis) had declared Promised Messiah, Hazrat Mirza Ghulam Ahmad Qadiani, as *kafir*, *muftari*, *Dajjal* and *mulhid* (an unbeliever, an incriminator, Anti-Christ and an atheist).

Jama`at Ahmadiyya at that time was in its infancy. Brothers responded to the call and only seventy five people came to Qadian and attended the Jalsa. The meeting was held in Masjid Aqsa, called *Masjid kalaan* (Bigger Mosque) at that time. The speech, written by Huzoor was read by Hazrat Maulvi Abdul Kareem in which he had discussed the unfair allegations of the maulvi and made his position very clear. Huzoor named the booklet as *Aasmani Faisla*. He has given the

names of those lucky seventy five participants in the same book which we have the honour to give below.

The Promised Messiah proposed in the same book that such Jalsa should be held annually and fixed 27th, 28th and 29th of December every year. He exhorted the brothers to try their best to attend the Jalsa next year and win special spiritual blessings and rewards. This is the Jalsa which later became a regular annual feature of Jama`at Ahmadiyya throughout the world.

Munshi Mohammad Aroora, Kapoorthala; Munshi Mohammad Abdurrahman, Kapoorthala; Munshi Mohammad Habeeburrahman, Ra`ees Kapoorthala; Munshi Zafar Ahmad, Kapoorthala; Munshi Mohammad Khan, Kapoorthala; Munshi Sardar Khan, Kapoorthala; Munshi Imdad Ali, Kapoorthala; Maulvi Mohammad Hussain, Kapoorthala; Hafiz Mohammad Ali, Kapoorthala; Mirza Khuda

Bakhsh, Maler Kotla; Munshi Rustam Ali, Lahore; Haji Syed Fateh Ali Shah, Deputy Collector, Canals; Haji Khwaja Mohammad Deen, Lahore; Mian Mohammad Chattoo, Lahore; Khalifa Rajbuddin, Lahore; Munshi Shamsuddeen, Lahore. Munshi Tajuddeen, Lahore; Munshi Nabi Bakhsh, Lahore; Hafiz Fazal Ahmad, Lahore; Maulvi Raheemullah, Lahore; Maulvi Ghulam Hussain, Lahore; Munshi Abdurrahman, Lahore; Maulvi Abdurrahman, Lahore; Munshi Karam Ilahi, Lahore; Syed Nasir Shah, Sub-Overseer; Hafiz Mohammad Akbar, Lahore; Maulvi Ghulam Qadir Faseeh, Sialkot; Maulvi Abdul Kareem Sialkot; Meer Hamid Shah, Sialkot; Meer Mahmood Shah, Sialkot; Munshi Mohammad Deen, Sialkot; Hakeem Fazal Deen, Bhera; Mian Najmuddeen, Bhera; Syed Mohammad Shah, Jammu; Mistri Umar Deen, Jammu; Maulvi Hakeem Nooruddeen, Jammu; Khalifa Nuruddeen, Jammu; Qazi Mohammad Akbar, Jammu;

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Jalsa Salana - Firsts

(Baarakzai)

1. FIRST Jalsa Salana of Jama'at Ahmadiyya was held in 1891 at Qadian.
2. only 75 persons participated in the FIRST Jalsa Salana of Jama'at Ahmadiyya at Qadian.
3. The FIRST *Ishtahar* (Poster) for the announcement of FIRST Jalsa Salana at Qadian was printed and published by The Promised Messiah in 1891.
4. The FIRST speech made by Hazrat Maulana Hakeem Nuruddin (who later became the FIRST Khalifa of Jama'at Ahmadiyya after the demise of The Promised Messiah) was made in Jalsa Salana of 1892.
5. The FIRST Majlis Shoora was held on the 2nd day of Jalsa Salana of 1893.
6. The FIRST report of Jalsa Salana was published by Hazrat Shaikh Yaqoob Ali Irfani in 1899.
7. *Anjuman Karpardaz Masaaleh Bahishti Maqbarah* (the establishment of Bahishti Maqbarah) was FIRST established on the occasion of Jalsa Salana of 1905.
8. Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II addressed FIRST time on the Jalsa Salana of 1905.
9. The FIRST separate ladies Jalsa was held during Jalsa Salana 1914. Hazrat Khalifatul Masih II delivered his FIRST speech on this occasion.
10. Big posters for the announcement of Jalsa Salana were FIRST printed in 1926.
11. The Railway ran special trains for the FIRST time during Jalsa Salana at Qadian in 1928.
12. Loud speakers were installed for the FIRST time during Jalsa Salana in 1936.
13. Pakistani Ahmadis participated in Jalsa Salana Qadian for the FIRST time in 1948.
14. At Rabwah, Pakistan, FIRST Jalsa Salana was held in 1949.
15. Special trains were run for the FIRST time for Jalsa Salana Rabwah in 1949.
16. Exhibition of books and pictures at the Jalsa Salana at Rabwah was FIRST arranged by Vakalat-i-Tabshir in 1958.
17. Hazrat Sahibzada Mirza Tahir Ahmad (our present Imam) addressed the Jalsa Salana at Rabwah for the FIRST time in 1960.
18. Guests from foreign countries started coming to Jalsa Salana at Rabwah in the form of Delegations for the FIRST time in 1973.
19. The FIRST Jalsa Salana of the fourth Khilafat was held at Rabwah in 1982.
20. The Government of Pakistan banned Jalsa Salana of Jama'at Ahmadiyya Rabwah for the FIRST time in 1984. This was the FIRST time that Jalsa Salana could not be held at Rabwah due to government intervention.
21. The FIRST International Jalsa Salana was held at London U.K. in 1985.
22. The FIRST Centennial Jalsa Salana was held at Qadian in 1991. Hazrat Khalifatul Masih IV personally went to Qadian to participate in this Jalsa.
23. After partition of the sub-continent, and establishment of Pakistan, Hazrat Mirza Tahir Ahmad was the FIRST Khalifa to set foot on the soil of Qadian and address in Jalsa Salana.

Inauguration Of Muslim Television Ahmadiyya International

Baarakzai

Our readers will be happy to learn that Hazrat Khalifatul Masih IV inaugurated 24 Hour transmission of Muslim Television Ahmadiyya International on April 1, 1996 at a function held at Mahmud Hall, London U.K. which will henceforth broadcast Ahmadiyya Muslim programs round the clock. After recitation of the Holy Quran and a *Nazm* Huzur mentioned in some detail about the hurdles in our way and how they were overcome and now the broadcast will continue without interruption.

Huzur said, "By the grace of Allah, a bright new day has dawned for us. It is the day for which we marked time when MTA was to enter a new and brighter era when the message of ONE GOD was to be daily broadcast round the clock. At first, there were lot of various kinds of difficulties in our way. Formerly also, it was sheer favour and mercy of God that MTA was broadcasting Islamic programs to different parts of the world and television was made Mussalman. But some times, people who operate the projects become jealous and arrogant. This

happened with the people working for us also, which created problems for our programs. The people through whom this telecasting system, the Earth Station, which used to broadcast, and the system which used to bring these programs in the world gradually changed their attitude toward us. Their contacts developed with affluent countries who offered them big money and material profits altered their demeanour.

As a result of all this, their stance towards us became arrogant. A time came, when I was to decide, albeit with good intentions, whether to maintain our relations with them that Jama'at bows down to them and accept their humiliating conditions or snap relations with them."

Continuing his address, Huzur said, "While making this consequential decision, it was imperative that having firm resolve in our heart not to bow down to any one except Allah, because nothing is of any value before the Unity of God. Therefore, despite the reputation of MTA and our strong contact with the Jama'at, I de-

cided that the prestige of Jama'at and the Unity of God demand that it will not continue by bowing to any one except Allah. We shall not beg any nation for MTA on humiliating terms.

After this resolve, the prayers rose from my heart and were granted also. Obstacles kept on recurring but our determination was not shaken that Allah will surely show us the way to success."

Huzur said, "At first I talked to Mr. Rafiq Hayat and explained to him the whole situation. He is an intelligent person, and he selected Syed Naseer Shah of Birmingham, and entrusted him with the job. I believe he was the best person chosen for the purpose. Paying tribute to his services, Huzur said that at first he was absolutely unaware of this job, but he fully devoted himself for this project. Despite hurdles and obstacles he continued working hard. His contacts multiplied, and obstacles went on evaporating one after the other. His success came miraculously and he and members of his family admit that they had never seen such wonders before.

I kept this maxim in view that we are not to go beyond our means. A time came when we decided that our Round The Clock global program should be inaugurated on the 1st of April, 1996. But later I learned that the antenna that was to be attached to the new program can not reach here from U.S.A. before this date. But God made several other arrangements. Huzur mentioned other obstacles and difficulties and how they were removed which showed that it was the divine destiny that was favouring us.

Inaugurating the MTA International, Huzur said, "I announce with pleasure that today is the blessed day that by the grace of Allah the obstacles in our way have been removed and from today onwards Ahmadiyyat will be watching brighter days than before. *Insha Allah*. From now on, the patented name of MTA will be MTA INTERNATIONAL."

With joy, Huzur announced that there was a time when we used to talk of RADIO AHMADIYYA and were unable to arrange for it. But it is the blessing of the revelation, "I shall cause your *message* to reach the corners of the earth" that now we are flying in the skies. There should be no misgiving about it in any one's mind that this is not the blessing of this revelation. We should continue our march in His way with humility and submissiveness.

Huzur lovingly mentioned the voluntary services of the workers

who have been working tirelessly for this project in U.K, Germany and other parts of the world. Mentioning Chaudhry Muneer Ahmad, Missionary in Canada, he said that despite being a heart patient, he rendered singular services by working day and night. He prayed for the Amirs of Canada and USA who have shouldered the financial burden of the project. Huzur especially advised that we should not digress from the path of humility and Allah will take much bigger task from us. MTA is a global witness granted to Ahmadiyyat by Allah. Those who were walking yesterday are running today, and those who were running, are flying. Allah had informed that the space of the skies will be subdued for *Masih-i-Mohammadi*. Therefore, remain humble and keep on working hard.

Huzur mentioned about the influence MTA is generating especially among the Arabs who say that they did not know at all about a television program which presented so beautiful picture of Islam. He mentioned about an Austrian scholar also who by chance switched on to MTA and after listening to it, he has informed that now there is no way for him except becoming member of the Jama'at.

Regarding U.S.A. and Canada, Huzur said that a company is especially preparing a decoder on our request and with its help, people will be able to watch the

programmes on digital system in their homes.

Huzur advised the U.S.A. and Canada Jama'ats to prepare locally their own programmes. He also advised bigger Jama'ats to introduce MTA to schools and colleges. They should record the standing programs of Talimul Quran, homeopathy, language classes and prepare their own scholars in these fields. Commercial, industrial and agricultural programs should also be sent to different countries. Huzur prayed that may God help us to bring about revolution in the world as early as possible.

The function lasted for more than an hour and a half. In the end, sweets were distributed among the participants.

Al-Fazl International Apr. 12, 96

Friday Sermon

Continued from Page 14

This is an era which needs lot of new people who are born again and again. May Allah grant us strength.

Note: In his second Khutba, he requested prayers for the success of fourth annual Ijtima'a of Ansarullah Switzerland regarding which Huzur had received fax from Mr. Bashir Ahmad Tahir, Sadar Ansarullah Switzerland.

(Translated: Baarakzai)

Rise And Fall Of Sciences In Islam

Zakaria Virk, Kingston

Islam is not only a set of religious beliefs but also a comprehensive set of ideals encompassing all aspects of life. As God has given this earth to man in trust - therefore, this trust should be managed in an efficient manner. Towards this goal, developing science and technology seems in agreement with the desire of God. The Holy Quran speaks of "*Tafakkur*", (science and "*taskheer*" technology laying emphasis on both.

Islam does not expect man to believe blindly. He is expected to convince himself, is exhorted to reach the truth by his own means. Knowledge of God can be gained by seeking knowledge of His creation. God says in the Holy Book of Islam, *In the earth are proofs for those who believe, and within yourself, can't you see?* Time and again Allah encourages man to study nature, because study of nature is in fact study of its Creator.

In the Holy Quran or in Hadith, there is nothing that contradicts the basic rules of sciences or expects man to believe in any thing that has been proved to be scientifically not true.

The golden age of Islam began with the era of rightly guided caliphs (eighth century) and ended in fourteenth century with the demise of Islamic civilization. During this period Muslim scientific genius was at its zenith. The universities in Muslim countries were equipped with updated research laboratories and a tradition of scientific scholarship was created which lasted for well over five centuries. In this paper, we are going to describe the outstanding contributions made by Muslim scientists to six branches of science.

Mathematics

Muslim scientists studied this branch of science to such an extent that its bases and terminology is either taken directly from the Arabic or translated literally from words coined by Muslim mathematicians. Early Muslims used the letters of the Arabic alphabet as numerals but by the ninth century, they were using *al-arqam al-hindiyya* () which were derived from ancient Sanskrit characters. One of the greatest inventions of Muslim scientists is the ZERO (*Sifr*). Com-

bined with the nine basic numerals, the zero makes possible simple expressions of numbers having infinite values.

Muslim mathematicians also introduced the decimal system. To denote a fraction, they introduced the separation line and expression by decimals ($1/2$ and 0.5). They also conceived of *even* and *odd* numbers. Algebra is the creation of a Muslim genius who hailed from Central Asia, Muhammad Ibn Moosa al-Khawarizmi (750-850). From his name was coined the word "algorithm". He translated several Greek works and wrote a book "*Hisab al-Jabr wal-Muqabalah*". He was the first Muslim mathematician to develop trigonometry by proposing the theories of *jibb* (sine), *tajibb* (cosine), *dhill* (co-tangent) and *tadhil* (tangent).

Yaqoob Ibn Ishaq al-Kindi (801-870) was a resident of Koofah, Iraq. He wrote an introduction to arithmetic, eight manuscripts on the theory of numbers, and two on measuring proportions and time. He was also the first to develop spherical geometry.

Thabit ibn Qurrah (835-900) was a Syrian, who translated and commented on the works of Euclid, and Archimedes. He also generalized the Pythagorean theorem. Another scientist Jabir al-Battani (850-929) developed trigonometry (muthallathat). He computed with a high degree of accuracy the first complete tables of sines, tangents and co-tangents; he also introduced the notion of trigonometrical ratios.

The Iraqi physicist Ibn al-Haytham (al-Hazen), 965-1039) invented analytical geometry, by establishing close relationship between algebra and geometry. He elaborated upon Euclid's fifth postulate, proving thereby that the fourth angle is always a right angle.

A Persian from Afghanistan Abul Wafa was the greatest mathematician of tenth century. He did extensive work in trigonometry, since it is he who deduced the expressions relating to the sines and cosines of half-angles and full angles.

A Persian from Mashad Iran, Umar al-Khayyam (1045-1121) did outstanding work in algebra and geometry. He also solved all types of cubic equations by the use of conic sections. A Turk mathematician from central Asia, Ibn al-Masud al-Kasi (d. 1424) wrote a book "Miftah al-Hisab". He was the first scientist to introduce decimal fractions.

Another Persian from Ispahan, Iran al-Amili (1547-1622) wrote a book Khulasah al-Hisab. He devised an approximate law to find the square roots of 'deaf' numbers.

Physics

Al-Kindi (801-870) was a pioneer in optics having to do with the reflection of light; he was also the first to develop a theory of musical sounds. Turkish Abu-Nasr Farabi (872-950) made an important contribution to physics by writing *Risalah al-Kafiah*, which described experiments to prove the existence of vacuum. The Egyptian Abdal Rahman Ibn Yunus (d. 1009) invented the pendulum, deduced its workings and used it to measure time well before the era of Italian scientist Galileo.

An Iraqi scientist ibn al-Haitham of Basrah, is without question the father of modern optics. In his book *Kitab al-Mandhir*, he proved the law of refraction of light, the credit for which was claimed centuries later by Snel van Royen. He related twilight to be atmospheric refraction, estimating the sun's depression below the horizon to be 19 degrees (the accepted value today is 18 degrees). On this basis he estimated the height of atmosphere to be approximately 88 km. Ibn al-Haytham also formulated laws governing the formation of images in spherical and parabolic mirrors, he explained spherical aberration and the magnification produced by lenses. He

rightly regarded the 'sabakiyah' of the eye to be its sensitive part. He refuted Greek optical doctrines and proved that the eye receives images of objects by reacting to light received from them (and not the opposite). He concluded that an objects' form is transmitted by the eye's lens. He solved the problem of finding a point on a concave mirror, thus his work led to the manufacturing of lenses. He was the first to say that light has a finite velocity.

In the words of a 20th century Muslim scientist, Al-Haitham "made experimental contributions of the highest order in optics. He enunciated that a ray of light, in passing through a medium, takes the path which is the easier and quicker. In this he was anticipating Fermat's Principle of Least Time by many centuries. He enunciated the law of inertial - later and independently - to become part of Galileo's and Newton's law of motion" (Ideals and Realities, A. Salam, p.283)

A scientist from Afghanistan, Al-Bairuni (973-1048) measured the specific gravity of metals and non-metallic materials. He had a good feel for speeds of sound and light. A scientist from Central Asia al-Khazin wrote a book *Mizan al-Hikmah* which dealt with mechanics and hydrostatics. He measured the weight and density of air, observing that the weight of a body immersed in air is less than its real weight. He knew that density of water changes with temperature or salinity.

Many experimental results, claimed hundreds of years later by western scientists (such as Evangelists Torricelli) were in fact obtained by al-Khazin. He was the first to use aerometer to measure fluid density and temperature, he invented a scale to weigh solids in water and air. He believed in the existence of attractive forces holding together minute parts of the same body (so-called van der Waal's force), and in the force of gravity (latter attributed to Newton). He was the first one to understand the exact relationship between the velocity of a falling body, the length of its trajectory and the time elapsed - all laws re-discovered by Galileo in the seventeenth century.

Astronomy

Ibrahim ibn Habib al-Fazari (d. 777) translated many Indian books. He invented the astrolabe and predicted lunar and solar eclipses; he worked on the lunar year, the movement of stars, and timing of Islamic (salat) prayer. Ibn Yunus wrote in his manuscript, *Kitab al-Zayj al-Kabir al-Hakim*, a copy of which is at Leyden (Netherland) that a group of Muslim astronomers were ordered by Caliph al-Mamun to measure the earth's circumference. They did this by measuring the length of terrestrial degree in two flat deserts; they found the degree to be 56,666 Arabian miles (111,812 km) which brought the circumference to 40,253.4 km. The exact figures are 40,068 km

through the equator or 40,000.6 through the poles.

Caliph al-Mamun appointed al-Khawarizmi as court astronomer. He computed planetary motion, and compiled astronomical tables.

The mathematician al-Kindi designed a skeletal sphere to represent the positions of elliptic and other celestial circles.

Al-Battani (850-929) measured the earth's yearly precession as 54.5 seconds, the inclination of the elliptic as 23 degrees and 35 minutes, and the length and the length of solar year as 365 days, 5 hours and 46 minutes (an error of 2 minutes only). He also calculated the maximum, average and minimum distances to the sun as 1146, 1108 and 1070- earth radii; he was off by a factor of 20 only.

Ibn Kathir, an astronomer from Farghana, Central Asia, devoted his energies to measuring the distances from the earth to the moon and planets. The values he established in terms of terrestrial radii for the lunar (64.166) and Martian (8.876) were close to exactitude (64.376 and 8.841). He measured the volume of the moon in terms of that of the earth, and found relative volumes of the Sun, Mercury, Venus, Mars, Jupiter and Saturn - values used by all scientists until the time of Copernicus.

A Persian al-Buzjani (940-998) discovered the wobble in the motion of the moon, a find claimed centuries later by Tycho Brahe.

Al-Sufi (903-986) an Iranian, established tables of fixed stars and named more than a 1000 stars by groups representing animals. This system is still in use, alorab (from al-Ghurab), Deneb (al-Dhib), Aldebaran (al-Dabaran), Benetnasch (Banat Nas's).

Six hundred years before Galileo, al-Bairuni had claimed that the earth rotates around its axis. Using the astrolabe and the presence of a high mountain (now in Pakistan) near a sea or flat plain, he calculated the terrestrial circumference by solving a highly complicated geodisc equation. He also fixed the direction of Makkah from any point on the globe.

Ibn Tufail (d. 1185) a Muslim from Cadiz, Spain, wrote a philosophical book - *Hayy ibn Yaqdhan* - later emulated by Dante Alighieri in his *Divine Comedy*. Ibn Tufail theorized on the unity of the laws of universe and believed that universe is finite.

One of the greatest achievements of Syrian scientist Al-Satir (1306-75) was his lunar theory. This theory was attributed to Copernicus more than 150 years later. He assumed an elliptical path of the sun, rather than a circular one. Ibn Satir also investigated the movements of celestial bodies, determining the obliquity of the elliptic at Damascus in the year 1364 to be 23 degrees, 31 minutes. Today we know the exact figure is 23 degrees, 31 minutes and 19.18 seconds. His most important book was *Rasd al-Satir*.

Condolence Resolution On The Sad Demise Of Hazrat Syeda Amina Tayyaba Begum

We the members of Majlis Aamila of Jama'at Ahmadiyya Canada have heard with heavy hearts the news of sad demise of Hazrat Syeda Amina Tayyaba Begum, the wife of Hazrat Sahibzada Mirza Mubarak Ahmad, Wakil-i-A'ala and Wakiluttabshir Tahrik-i-Jadid (Retd.). *Inna lillahi wa inna ilaihi Raji'oon*. She died on 27th of March 1996 at Rabwah of a massive heart attack at the age of 77. She was the grand daughter of The Promised Messiah and the daughter of Hazrat Syeda Amatul Hafeez Begum and Hazrat Nawab Abdullah Khan of Maler Kotla (peace be upon them all.) She is survived by her revered husband, Hazrat Mirza Mubarak Ahmad, her two sons, Mirza Mujeeb Ahmad, Mirza Khalid Tasleem Ahmad and a daughter, Ayesha Amatul Baqi.

She was a wise and sagacious lady who fully co-operated with her revered husband throughout her life at every step. When her husband, decided to dedicate his life for the cause of Islam and Ahmadiyyat, she fully supported him and co-operated with him throughout his life in all his Jama'at projects. She herself successfully served the Central Lajna Imai'illah at Rabwah, Pakistan for a long time as their Foreign Secretary for a number of years.

She was a pious lady, well wisher of all her relatives, and the poor and was ready to help them at all occasions. It was due to her training, education and devotion that her younger son, Mirza Khalid Tasleem Ahmad, a very competent and able eye surgeon and specialist that he dedicated his life for the cause of the Jama'at.

We pray that may her soul rest in peace and Allah grant her high status in paradise. May Allah grant all the survivors peace of mind and solace on this great loss. We express our heartfelt condolences to Hazrat Mirza Mubarak Ahmad, Syedna Hazrat Khalifatul Masih IV, her two sons and daughter and all other relatives on this great loss.

Members Of Majlis A'amila,
Jama'at Ahmadiyya, Canada, Toronto (Ont.)

Copies of this resolution be sent to Hazrat Mirza Mubarak Ahmad, Syedna Hazrat Khalifatul Masih IV, her two sons and daughter.

First Jalsa Salana

Continued from Page 17

Shaikh Mohammad Jaan, Wazeera-bad; Maulvi Abdul Qadir, Jamalpur; Shaikh Rahmatullah, Gujrat; Shaikh Abdurrahman, Gujrat; Munshi Ghulam Akbar Yateem, Lahore; Munshi Dost Mohammad, Jammu; Mufti Fazlurrahman, Jammu; Munshi Ghulam Mohammad, Lahore; Sa'een Sher Shah Majzoob, Jammu; Sahibzada Iftikhar Ahmad, Ludhiana; Qazi Khwaja Ali, Ludhiana; Hafiz Noor Ahmad, Ludhiana; Shahzada Haji Abdul Majeed, Ludhiana; Haji Abdurrahman, Ludhiana; Shaikh Shahabuddeen, Ludhiana; Haji Nizamuddeen, Ludhiana; Shaikh Abdul Haq, Ludhiana; Maulvi Mohakamuddeen, Amritsar; Shaikh Noor Ahmad, Amritsar; Munshi Ghulam Mohammad, Amritsar; Mian Jamaluddeen, Village Sekhwan; Mian Imamuddeen, Village Sekhwan; Mian Khairuddeen, Village Sekhwan; Mian Mohammad Eesa, Naushehra; Mian Charagh Ali, Village Theh Ghulam Nabi; Shaikh Shahabuddeen, Village Theh Ghulam Nabi; Mian Abdullah, Village Sohal; Hafiz Abdurrahman, Village Sohan; Darogha Nemat Ali Hashmi Batalvi; Hafiz Hamid Ali, attendant to Hazrat Mirza Sahib, Qadian; Hakeem Jan Mohammad, Qadian; Babu Ali Mohammad, Batala; Mirza Isma'eel Beg, Qadian; Mian Buddhay Khan, Village Beri; Mirza Mohammad Ali, Patti; Shaikh Mohammad Umar, Batala.

Distinctive Features Of Islam

Mostafa Sabet

Speech delivered at Symposium on Islam at Mississauga on March 9, 1996. Continued from May 96 issue of Ahmadiyya Gazette.

Universality

The next distinctive feature of Islam beside perfection is universality. Other religions are either tribal, racial or national. Christianity is an offshoot of Judaism which is a tribal religion. It recognized the division of humankind into two categories: Jews and Gentiles. Jesus followed this division and explained the limits of his mission very clearly when he said:

I am not sent but unto the lost sheep of the house of Israel.
(Matt. 15:24)

He commanded his disciples to preach only to the Jewish race. In Matthew we read:

These twelve Jesus sent forth, and commanded them saying: Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. (Matt. 10:5-6)

His practical example and his own attitude towards Jews and Gentiles supported his teachings. In Matthew we read:

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan (who was not Jewish) came out of the same coasts, and cried unto him, saying: Have mercy on me O Lord, thou Son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him saying: Send her away for she crieth after us. But he answered and said: I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him saying: Lord, help me. But he answered and said: It does not meet to take the children's bread and to cast it to dogs".

Needless to say that by "children" he meant the children of Israel, and by "dogs" he meant the Gentiles. Many of our Christian friends may argue that this teaching was changed later by Paul, but this change was never accepted by Peter, the Rock on whom Jesus built his Church. Peter never con-

sidered his change to be genuine or divine, hence he opposed it all his life even after meeting and discussing it with Paul.

Islam declares unequivocally that it is a religion for all mankind. The Holy Quran says:

Proclaim: O mankind! Truly I am the Messenger of Allah to you all. (7:159)

We have sent thee not but as a mercy for all mankind.
(21:108)

Blessed is He Who has sent down the Discrimination to His servant, that he may be a Warner to all the worlds. (25:2)

Because Islam was revealed as a universal religion, God was not considered to belong only to one race or to a particular tribe. God did not describe Himself in the Holy Quran to be the God of Arabs or even the God of Muslims as He used to describe Himself in the Bible as the God of Israel.

The Holy Quran asserts this aspect of universality very emphatically. It opens with the verse:

All praise belongs to Allah, the Lord of all the worlds.

And concludes with the verse:

Say, I seek refuge in the Lord of mankind, the King of mankind, the God of mankind.

In Islam no race is preferred to any other race, but all the children of Adam are honoured and exalted. The Holy Quran says:

Indeed We have honoured the children of Adam, and carried them by land and sea, and given them of good things and exalted them far above many of those whom We have created. (17:71)

Islam also emphasizes that the best honour given to humankind is the ability to know God. Thus God has opened the door of guidance for all peoples by sending prophets, warners and messengers to all nations without any exception. The Holy Quran says:

We did raise among every people a Messenger, preaching: Worship Allah and shun the Evil One. (16:37)

There is no people to whom a Warner has not been sent. (35:25).

For each of you We prescribed a clear spiritual Law. (5:49)

For every people We have appointed ways of worship. (22:68)

Islam does not recognize the difference of race, colour, language, nationality, wealth or any such difference to be a basis for distinction or superiority. It emphasizes a universal brotherhood between the believers of all peoples and assert equality of all before the law.

The Holy Prophet admonishes:

O ye people: Your God is One, your father is one, all of you belong to Adam and Adam was created of dust.

The Holy Quran says: "Surely, all believers are brothers". (49:11)

Distinction in Islam has one and only one basis: Righteousness. The Holy Quran says:

O mankind! We have created you from a male and a female and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is most righteous. (49:14)

The Holy Prophet emphasized the same rule by saying: "An Arab has no distinction over a non-Arab except by righteousness".

Divine Protection

It is the understanding of the followers of every religion that their own particular religion is divinely protected and preserved. This is quite understandable, otherwise,

no one will follow a religion that can be interpolated or parts thereof have been lost, forgotten or mixed up with human teachings. However, it is not the understanding of the followers that makes a religion divinely protected. It is what the religion itself has claimed and what measures have been taken to support such a claim. It is not enough to claim that one jot or one tittle of the law shall not pass till heaven and earth pass. Such general statements could equally apply to the law of nature which is always preserved in the book of nature and no one can change it.

In Islam, it is God Who promised to protect and safeguard it. The western orientalists have tried their best to find any change that may have occurred in the Holy Quran in the past fourteen hundred years. Here are some opinions expressed by some orientalists who were known not to be friends of Islam or the Muslims. Sir William Muir says in his book "Life of Muhammad": "We may, upon the strongest presumptions affirm that every verse is the genuine and unaltered composition of Muhammad himself". (p. 18)

On page 27, he says: "Also, there is otherwise every security, internal and external, that we possess the text which Muhammad himself gave forth and used".

Noldeke, the orientalist, says in the British Encyclopedia, ninth edition under the word Quran: "Slight clerical errors there may

have been, but the Quran of Uthman contains none but genuine elements, though sometimes in very strange order. The efforts of European scholars to prove the existence of interpolations in the Quran have failed".

The promise to protect the Holy Quran is mentioned in clear and unequivocal manner. God says: "Verily, We Ourselves have sent down this Exhortation, and most surely, We will be its Guardian". (15:10)

Again I may say that a claim remains just a claim unless there are evidence provided to support it. The following measures are taken to ensure the protection of the Holy Quran:

1. Safeguarding the text.
2. Safeguarding the language of the text.
3. Safeguarding the teachings contained in the text.

Any claim of divine protection which does not satisfy these three requirements is worthless and remains a hollow claim. We shall dwell quickly on each method of safeguarding the Holy Quran.

1. Safeguarding the text.

- a. The Holy Quran was revealed in small portions over a period of 23 years. Each portion was written down immediately after its revelation.

- b. The verses of the Holy Quran are not like poems nor like prose. They can be easily memorized. Some children are able to commit the whole text to memory by the age of 10.
- c. Recitation of the Holy Quran is considered to be an act of worship, thus many people are encouraged to recite it and commit it to memory.
- d. "Quran" means the most readable book. This was a prophecy which has been clearly fulfilled. No other book on earth was read or committed to memory as much as the Holy Quran.
- e. All the preceding elements facilitated the collection of the Holy Quran in one book form as was done by the third successor of the Holy Prophet. Such book is still in existence until now.

2. Safeguarding the language of the text.

It is quite clear that the language of the Holy Quran, i.e. the Arabic language, has never died. More than one hundred million persons speak Arabic today, a number far much exceeded the number of those used to speak Arabic at the time when the Holy Quran was revealed. Needless to say that Arabic is the oldest language and it is the mother of all languages. (See the book: Blessings of the Gracious, by the founder of the Ahmadiyya Movement in Islam, and the book: English traced to

Arabic, by Shaikh Mohammad Ahmad Mazhar).

3. Safeguarding the teaching.

Safeguarding the teaching contained in the text of the Holy Quran is achieved through the following methods:

1. Raising of Reformers.
2. Sending of Imam Mahdi, the Guided Imam.
3. Re-establishing the rightly-guided Khilafat (Successorship).

First Method: Advent of Reformers.

The Holy Prophet has informed that God will raise up at the head of each century a reformer who will renew the matters of religion. (See Musnad Ibn Majah). It is the common understanding among Muslims that Omar bin Abdul Aziz was the first Reformer at the head of the second century. He was followed by Imam Abu Hanifa, Imam Shafi'ee, Ibn Taymiyyah, Ghazali, Gilani, Soyoyoti, Razi, Dehlavi, Sarhandi and others.

Second method: Advent of Imam Mahdi.

In spite of raising Reformers at the head of each century, a time will come when the earth will be engulfed in darkness once more due to the rise of a World Power which will try to control the world. The time of this world

power is determined by the time when Muslims will be weak, divided and will fall prey to the nations of the earth. In the history of Islam, Muslims fell prey to the nations of the earth two times; The first time was when the Mongols attacked from the east and the Crusaders attacked from the north. The Muslims lost the holy land to the invaders, but in a few years the Mongols were defeated by an Egyptian army and ended up joining Islam. The crusaders were defeated by Sultan Salahuddin and the holy land was regained. In spite of this temporary defeat, the Muslims were very much advanced in science and technology. Europe was way behind the Muslims and learnt a lot from them which opened the door for the European Renaissance.

The second time Muslims fell prey to the nations of the earth was in the second half of the last century. The Ottoman Empire was consumed by European countries. Turkey itself used to be called: "The Sick Man of Europe". Finally, the sick man died when the Turks abolished the Ottoman Khilafat. That was necessary to fulfil the divine decree of sending the Imam Mahdi and to re-establish the Rightly Guided Khilafat after him.

Third Method: Re-establishing of Khilafat.

The promise to establish Khilafat is mentioned in the Holy Quran:

Allah has promised to those among who believe and do good works that He will make them successors in the earth, as He made successors from among those who were before them. (24:56)

The Holy Prophet explained when Khilafat will be established and when it will be re-established:

Your Religion originates from prophethood and Allah's mercy and this will remain among you as long as Allah wills. Then Allah will recall it and replace it by "Khilafat after the pattern of prophethood". Then Allah will bring this to an end.

(This Khilafat is what is known as the Rightly Guided Khilafat of the first five successors of the Holy Prophet).

Then it will be succeeded by a system of monarchy in which kingdom will change hands through inheritance. Then Allah will bring it to an end. (The reign of terror is the time when the world power will rise. It is also the time when the Muslim countries will be consumed by the nations of the earth, i.e. the present era).

Then will return the same "Khilafat after the pattern of prophethood" which will administer the affairs of people according to the Sunnah of the Prophet, and Islam will take root in the earth".

It is the consensus of all Muslims that the final triumph of Islam will eventually take place after the advent of Imam Mahdi after whom the Rightly Guided Khilafat will be re-established again.

Islam, thus, does not rely on mere traditions, stories, myths or fairy tales. Islam presents solid facts and reasonable arguments. It does not merely put a claim to have these unique three distinctive features: Perfection, Universality and Divine Protection. It supports all its claims with reason and facts. The Ahmadiyya Muslim Community which is hosting this Symposium today is the evidence supporting these claims of Islam. It is founded by the Imam Mahdi whom God has sent in the second half of the last century (1835-1908). After his demise, the system of the Rightly Guided Khilafat was re-established again. We are now in the time of the fourth Khalifa, Hazrat Mirza Tahir Ahmad, during whose time the Community achieved great progress and success in spite of all the opposition launched against it. It has been firmly established in the four corners of the earth with centres, mosques, offices and more than ten million followers in 145 countries of the world. However, the ultimate triumph of Islam still seems to be remote, but the seeds have been sown and the blessed tree has sprouted out and soon, God willing, it will grow and bear fruits. This is His promise. This is His decree. The ultimate triumph is also a distinctive feature of Islam.

La Gazette Ahmadiyya

Extraits du Saint Coran

50. Dis : « O hommes, je ne suis pour vous qu'un simple Avertisseur.

قُلْ يَٰٓأَيُّهَا النَّاسُ إِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ٥٠

51. Ceux qui croient et font de bonnes oeuvres, il y a pour eux le pardon et une provision honorable.

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَ

رِزْقٌ كَرِيمٌ ٥١

52. Mais ceux qui se dressent contre Nos Signes, cherchant à faire échouer *Notre dessein* ceux-là seront les habitants du Feu.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ

الْجَحِيمِ ٥٢

53. Jamais n'avons-Nous envoyé avant toi de Messenger ni de prophète sans que, chaque fois qu'il cherchait à *atteindre ce qu'il voulait*, Satan n'ait mis des obstacles dans le chemin de son objectif. Mais Allah enlève les obstacles placées par Satan. Puis Allah établit fermement Ses Signes. Et Allah est Omniscient, Sage. (Al-Hajj, ch.22:vs.50-53)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا

إِذَا تَشَىٰ أَلَفَ الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا

يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ آيَةً وَاللَّهُ عَلِيمٌ

حَكِيمٌ ٥٣

Paroles du Saint Prophète Mohammad

(sur lui paix et bénédictions d'Allah)

Il est rapporté par Hazrat Abou Hurairah (paix sur lui) qu'un homme insultait Hazrat Abou Bakr en présence du Saint Prophète (paix sur les deux d'entre eux). Hazrat Abou Bakr écoutait l'autre tranquillement, tandis que le Saint Prophète, lui aussi, écoutait et souriait, tout en montrant de l'étonnement. Lorsque l'homme se fut lassé, Abou Bakr lui adressa à son tour quelques paroles en guise de réplique.

Sur ce, le Saint Prophète se dressa, exprimant son mécontentement, et s'éloigna. Hazrat Abou Bakr le suivit et dit: « Ô Messenger d'Allah, aussi longtemps qu'il m'insultait, vous êtes resté assis, mais lorsque je me suis avisé de répondre à quelques-unes de ses invectives, vous vous êtes mis en colère et vous êtes parti ». Huzour dit, « Abou Bakr, aussi longtemps que tu étais silencieux, les anges répondaient à ta place. Mais lorsque tu as commencé à lui répliquer, les anges sont partis et Satan a pris leur place. Comment pouvais-je rester en sa compagnie ? ».

Il ajouta, « O Abou Bakr, trois choses sont certainement vraies: Premièrement, si quelqu'un en opprime un autre et que ce dernier supporte cela à cause d'Allah, Il élève son rang et l'aide. Deuxièmement, si quelqu'un fait montre de générosité et qu'il n'a d'autre désir que d'aider ses parents et ses proches, Allah augmentera ses biens et lui octroiera de l'abondance. Troisièmement, lorsque quelqu'un se met à mendier dans le but d'augmenter sa richesse, Allah limitera sa richesse au lieu de l'augmenter ». Il voulait ainsi dire que son sort serait le dénuement total.

Contribuez à la Gazette Ahmadiyya

Aimez-vous écrire ?

Garçons et filles du Québec, prenez vos plumes (ou mettez-vous au clavier de votre ordinateur).

Envoyez-nous les rapports de vos activités.

Composez des histoires, des poèmes, des casse-têtes ?

Nous publierons les meilleures contributions qui nous parviendront chaque mois.

La patience attire d'immenses récompenses

Ceci est un sérieux avertissement (pour les frères), et ils devraient se souvenir que celui qui est affligé d'un malheur quelconque devrait redouter qu'un malheur encore plus grand ne l'attend plus devant. Cela s'explique par le fait que ce monde est, en fait, le domicile-même des malheurs et qu'il n'est pas sage d'oublier cela. La plupart des malheurs surviennent en guise d'avertissements. Au début, ils sont légers, et on ne les sent pas, mais par la suite, ils prennent de l'envergure et deviennent source d'agonies.

Ainsi, lorsque vous pressez quelqu'un légèrement, cela soulage le corps, mais si la même main frappe avec violence, c'est douloureux. Le malheur devient insupportable. Le Saint Coran fait mention des deux phénomènes. Les malheurs ont pour but d'élever les rangs. Le prophète Abraham ne se lamenta pas lorsqu'Allah lui demanda son fils. Bien au contraire, il se sentit reconnaissant que l'occasion lui était donné de servir. La mère et le garçon se soumièrent pareillement.

Il est rapporté que le minaret d'une mosquée s'écroula par terre. Lorsque le roi en fut informé, il se prosterna en *sajda*, disant qu'Allah lui donnait ainsi l'occasion de participer aux bonnes oeuvres accomplies par les rois avant lui. Le temps passe, et ceux qui prennent plaisir à déguster des mets délicieux doivent eux aussi mourir. Cependant, celui qui endure patiemment, même entouré de calamités, est récompensé à la fin. Cent vingt quatre mille prophètes de Dieu portent témoignage à l'exactitude du proverbe «*patience connaît toujours récompense*».

Ceux qui ne démontrent pas de la patience pour l'amour de Dieu, doivent, de toutes les façons, se résigner à la fin. Mais alors, ils ne trouvent ni récompenses, ni bénédictions. Les femmes se lamentent et gémissent lorsque meurt un proche. Certains hommes se frottent aussi de la cendre dans les cheveux. Mais passé quelque temps, tous se détendent et se résignent au sort.

À Médine, une fois, une femme avait perdu son enfant et se lamentait sur sa tombe. Le Saint Prophète (sur lui paix et bénédictions d'Allah), passa par là et conseilla à la femme de craindre Dieu et de faire preuve de patience. Cette pauvre femme, cependant, s'avisa de repliquer, «*Laissez-moi tranquille. Vous n'avez pas eu à souffrir les malheurs que j'ai connus*». Cette malheureuse ignorait qu'il (le Prophète Mohammad) avait subi patiemment la mort de onze enfants. Plus tard, elle apprit que celui qui lui avait donné conseil n'était autre que le Saint Prophète lui-même. Elle se rendit chez lui et dit, «*Ô Messenger d'Allah, je vais être patiente*». Il répondit que la patience c'est seulement ce qui se pratique immédiatement après un malheur. Autrement, avec le passage du temps, l'on doit se résigner de toutes les façons. Mais la vraie patience se démontre tout au début, pour l'amour de Dieu. La promesse de récompense sans limites est seulement pour ceux qui se montrent patients. (Malfoozat, vol.10, pp.88-89).

LE JALSA SALANA CANADA, 1996

21 au 23 juin, 1996

Oyez, Oyez! Les dates de notre Jalsa Salana ont été rapprochées: Au lieu du long weekend 5 au 7 juillet, le Jalsa aura lieu, insha'Allah, le **weekend du 21, 22 et 23 juin, 1996 à la mosquée Bait'ul Islam, Toronto.**

Prenez vos précautions dès à présent.

Un programme très étoffé est prévu.

Invitez aussi vos amis non-Ahmadiis à venir participer. Nous prenons des dispositions spéciales pour que ce Jalsa soit une vitrine attrayante de l'islam-ahmadiyya.

Ahmadiyya Gazette franchit une étape importante

Hassan Mohammad Khan
rédacteur-en-chef

Le Canada a deux langues officielles, l'anglais et le français. Jusqu'à présent, *Ahmadiyya Gazette* ne paraissait que dans l'une de ces deux langues, c'.à.d. l'anglais, ainsi que dans la langue du Messie Promis, l'ourdou. À partir de ce numéro cependant, nous ajoutons une section française, espérant toucher de plus près nos soeurs et frères francophones, ainsi que tous ceux qui aiment le français, l'autre langue de ce pays.

Nous sommes fiers d'avoir pu franchir cette étape, et souhaitons que nos efforts donnent des résultats enviables et que cette section trouve la faveur des lecteurs canadiens ahmadis. Très probablement, *Ahmadiyya Gazette* est la toute première publication du Jama'at à paraître en TROIS langues. Alhamdolillah!

Tout projet nouveau passe par des débuts modestes. C'est le cas avec notre section française aussi. Nous vous proposons pour commencer, quatre pages, mais avons la ferme intention d'augmenter ce nombre très bientôt. Ces pages additionnelles nous permettront de vous présenter du matériel sur des sujets islamiques, tel que l'histoire de l'islam, ses croyances de base, la vie du Saint Prophète (paix sur lui), le Messie Promis, ainsi que toute autre matière appropriée.

La décision d'ajouter cette section française avait été prise par le Maulana Naseem Mahdi, notre

Amir et missionnaire-chef quelques temps avant la réunion du Majlis-e-Shura, et il en informa les délégués lors d'une session. Malheureusement, j'étais alors hors du pays et n'eût pas l'honneur de participer aux discussions sur ce projet béni. Plus tard, lorsque Amir Saheb m'appela pour en discuter, j'eus la joie intense de constater toute l'enthousiasme qu'il portait pour ce projet. Je notais aussi ses assurances que toute l'aide nécessaire serait disponible pour garantir le succès de cette nouvelle initiative.

La responsabilité pour cette nouvelle section a été confiée à notre frère Abdool Hamid Abdool-Rahman de Toronto. Il assume le poste de rédacteur-adjoint, section française. Nous savons qu'il est déjà très occupé par ses responsabilités comme Secrétaire National pour le Tabligh. Cependant, cela ne l'a pas empêché de dire oui avec enthousiasme.

Nous sommes conscients de notre humble début. Mais si le début est modeste, cela ne veut nullement dire que nous resterons toujours ainsi. Nous osons espérer que nos soeurs et frères francophones nous aideront à le faire grandir. Et qu'ils redoubleront leurs efforts dans le domaine du Tabligh afin que, personne après personne et famille après famille, se joignent à la Communauté Musulmane Ahmadiyya et que nous puissions apporter ce magazine à un plus

grand nombre de musulmans Ahmadis francophones. Nous autres musulmans ahmadis croyons très fermement dans le pouvoir de la prière. La plupart d'entre nous en avons fait l'expérience dans notre propre vie, ainsi que dans des circonstances touchant la communauté toute entière. J'ai moi-même été le témoin de ses effets extraordinaires, et je voudrais donc très humblement inviter nos lecteurs à prier que ces début modestes soient bénis. Nous accueilleront toutes les suggestions pour apporter amélioration et raffinement à cette section: Une seule condition, que ces suggestions soient dans le domaine du faisable et dans la limite de nos moyens. Qu'Allah nous bénisse tous !

Prière spéciale pour le Tabligh

«Rabbi aréni Kaifa Tuhyil mautaa
Rabbighfir warham minas-
samaa»

« O mon Seigneur, montre moi
comment Tu vas ressusciter les
morts ; O mon Seigneur,
pardonne-moi mes péchés, et
envoie Ta miséricorde du ciel »
(*Tazkirah*, version anglaise, p.32)

Les cinq piliers de l'islam

L'islam est notre religion. Ce nom fut révélé au Saint Prophète (paix et bénédictions soient sur lui) par Dieu, le Tout Puissant, et est mentionné dans le Saint Coran. Le mot « islam » signifie « paix »; et tous ses enseignements sont destinés à

apporter la paix d'esprit à chaque individu, la paix dans chaque communauté, et la paix à toutes les nations du monde. Nous donnons, ci-après, les cinq piliers de l'islam, c'.à.d. les principes de base de cette religion.

1. Le **KALIMA**: Un musulman doit témoigner que nul n'est digne d'être adoré excepté Allah, et que Mohammad est le serviteur et le messager d'Allah. C'est là la déclaration de foi du musulman.

2. La **SALAT**: Le musulman doit prier cinq fois par jour, c'.à.d. *Fajr*, *Zuhr*, *Asr*, *Maghrib* et *Isha*. La première prière de la journée, *Fajr*, est offerte après le début de l'aube, mais avant le lever du soleil. La deuxième prière, *Zuhr*, survient après que le soleil ait passé son apogée et commence son déclin. La troisième prière, *Asr*, est offerte environ deux heures et demie avant le coucher du soleil.. La quatrième prière, *Maghrib*, est offerte juste après que le soleil se soit couché, mais avant que l'obscurité ne se répande partout. La dernière prière, *Isha*, est offerte environ deux heures après *Maghrib*, jusqu'à minuit. Avant la prière, l'on doit faire ses ablutions, appelé *wuzu*.

3. Le **JEÛNE**: Tout musulman en bonne santé est tenu de jeûner pendant le mois lunaire appelé Ramadhan. Celui qui jeûne, prend un repas avant l'aube, et durant toute la journée, doit s'abstenir de manger ou boire, des relations sexuelles ou de conversations vulgaires. Il termine le jeûne juste après le coucher du soleil.

4. Le **HAJJ**: C'est le pèlerinage. Chaque musulman est tenu de visiter la Mecque au

moins une fois durant sa vie, au cours du mois du Zul Hijja, à condition qu'il a les moyens de se supporter pendant le voyage et de supporter sa famille resté chez lui. En plus, le voyage doit être sans danger.

5. La **ZAKAT**. Chaque musulman est tenu de payer 2,5 % sur les biens qu'il n'a pas utilisé durant toute une année. Cet argent sert au bien-être des pauvres dans la communauté.

La Communauté Musulmane Ahmadiyya en 10 points

1. La communauté musulmane Ahmadiyya, c'est l'islam toute vraie.
2. Elle a été fondée en 1889 par Hazrat MIRZA GHULAM AHMAD de Qadian, dans le but de faire revivre l'islam qui était moribonde.
3. La communauté fut nommé Jama'at Musulman Ahmadiyya et les membres sont appelés musulmans ahmadis
4. Les musulmans ahmadis croient dans tous les principes fondamentaux de l'islam.
5. Ils croient que Hazrat Mohammad Mustafa est Khataman Nabiyyine.
6. Ils croient dans le Saint Coran comme leur Livre Saint, et comme le code de loi final pour toute l'humanité.
7. Ils croient que le prophète Jésus Christ est mort comme tous les autres prophètes.
8. Ils croient que le Messie qui devait apparaître selon les prophéties n'était autre que Mirza Ghulam Ahmad de Qadian. Il est mort en 1908.
9. La communauté est depuis dirigé par ses successeurs, l'un après l'autre, appelés Khalifas.
10. Présentement, la communauté musulmane ahmadiyya est dirigée par le quatrième Khalifa, Mirza Tahir Ahmad, à partir d'un centre temporaire située à Londres, Angleterre.